" 2. Man attached to the same tree, is deluded and
grieves through want of power. When he sees the other,
the adored Lord and his glory, he becomes free from grief.
ct 3. When the wise man sees the gold coloured *(i.e.,*
luminous) Person, the Creator, the Lord, the source of (the
lower) Brahman, he is freed from merit and demerit, becomes
spotless and attains the highest equanimity.
"4. He who shines through all things is life. When
the wise man knows him, he speaks nothing by departing
from him. He finds joy in the Self, his love goes to the Self,
and he becomes active. Such a one is the chief among those
who know Brahman.
{< 5. This Self, bright and full of light, who exists
inside the body and whom sinless devotees see, is always
attainable by truth, by discipline, by right knowledge and by
Brahmacharya.
cc 6. Truth alone triumphs, and not untruth. By truth is
opened the way of the gods, by which sages, freed from desire,
reach the place where exists that excellent abode of the True
one.
tt 7. It is large, bright, and of an inconceivable form.
It appears subtler than the subtle. It is farther than far;

and also near. It is hidden in the heart of those who sec it
even here.
" 8. He cannot be perceived by the eye, nor by speech
nor by the other senses. He cannot be obtained by austerities
and deeds. When one's heart is purified through pure know-
ledge, he perceives that indivisible One by meditation.
" 9. This subtle Self, in whom rest the vital airs in
five forms, is to be known with the mind. The hearts of all
creatures are permeated by the senses. The Self shines when
the heart is purified."

The truth conveyed in verses 8 *and* 9 *bears close similarity with the saying of Jesus :* (c *Blessed are the pure in heart, for they shall see God.*" (Mathew Chap. V-8). Both Jesus and